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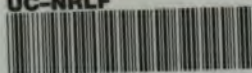
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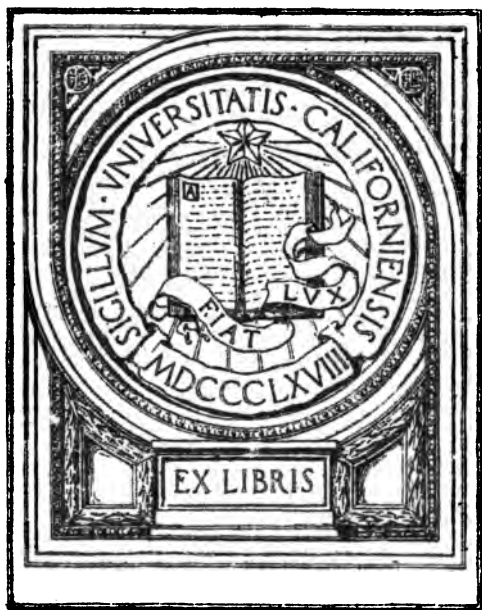


# THE POST OF EGYPT.



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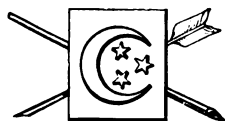
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Society for the education  
of every Egyptian youth.

ALL ABOUT  
POSTAL MATTERS  
IN  
EGYPT.



FLORENCE  
THE LANDI PRESS  
1898

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# The Egyptian Post.

## Geographical.

The name given to Egypt in the language of its people is **maṣr**, and one of the first novel usages to which the foreign sojourner on the Nile is obliged to habituate himself is the prevailing custom of applying to the nation's capital (Cairo) precisely the same appellation—a case paralleled in the New World by the name of New York (state and city). This fact—that **maṣr** means both Egypt and Cairo—must now and then occasion confusion, not alone in the postal service but in many other branches of activity as well. Yet the various efforts to bring about a reform—such as the proposal to limit the term *maṣr* to the realm and to call the city *el qāhira*—have never met with any success. The capital may, however, be distinguished from the country by styling it **maṣr el qāhira** (that is by giving it its full name). From the adjective adjunct, *el qāhira*, signifying “the victorious,” has been formed the common European name of the city (Kairo, Cairo, le Caire). The term *\*el quṭr* (that is, “the region”) is

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\* The Egyptian definite article is *el*. Wherever it precedes a word beginning with any one of certain letters (t, ṭ, g, d, ḡ, r, z, s, ś, š, k, n) the final *l* is changed by assimilation to the letter which follows it — as *el tyn* (not “*el tyn*”), *ed dāyl* (instead of “*el dāyl*”), *es zaqāzyq* (instead of “*el zaqāzyq*”), *en nāzir* (instead of “*el nāzir*”), and so on. The text affords many instances of this law,



also sometimes employed to indicate the whole country, in contradistinction to the seat of its government, as *dâbil el quṭr*, "in Egypt," "domestic," and *ḥârig el quṭr*, "outside of Egypt," "foreign."

Egypt is composed of three great geographical divisions:—Lower Egypt (*baḥary*), embracing the Nile Delta and the territory about the Suez Canal; Upper Egypt (*qibly*), including the region bordering on the Nile between Cairo and the second Cataract, as well as the great oasis-province of the Fayoum; and the Equatorial Provinces (*dongola*, *es sūdan*, *darfūr*, *sennâr*, *kordofân* etc.)—some of these latter being still politically unsettled. Lower Egypt and Upper Egypt are furthermore divided, for political purposes, into provinces or counties (*mudyryje*, pl. *mudyryjât*—at the head of which is a presiding official known as a *mudyr*). The six *mudyryjât* of Lower Egypt, with the town in which each *mudyr* resides, are as follows:—**el beḥêra** (daman-

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since the article is often prefixed to place-names, as it sometimes is in the European languages (the Hague, la Haye, le Caire, la Rochelle). It may be well to note, in this connection, that the modern Egyptian alphabet makes no use of uncial or capital letters. In that respect it resembles its predecessor, the Old-Arabic, and other Asiatic alphabets. This avoidance of a double series of letters, having precisely the same significance, renders it much more easy of acquisition by young children than are the European alphabets. In other respects also the alphabet used in writing the current Egyptian speech is not only one of the simplest but one of the most perfect belonging to any living language. It is given elsewhere, in a tabular shape, with some explanations—necessarily brief—of its phonetic characteristics. Each letter in it represents but one sound, and each phonetic element of the spoken idiom can be represented by but one letter. The sonant values of all the members of this modified Latin ABC—as, for instance, of *y* (English *ee* in *reel*) and of *j* (English consonantal *y* in *young*) are, both historically and philologically, the correct ones.

**hûr**); **el garbyje** (ṭanta); **ed daqahlyje** (el manşûra); **eş şarqyje** (ez zaqâzyq); **el qaljûbyje** (banha); and **el menûfyje** (şibyn ek kôm). The eight provinces of Upper Egypt, with their seats of government, are:—**asjût** (asjût); **bany suêf** (bany suêf); **girge** (sûhâg); **eg gyze** (eg gyze); **qene** (qene); **el faijûm** (medynet el faijûm); **el minje** (el minje); and **en nûba** (aşwân). Outside of these mudyryjât there are six governorates, or governorships (*muḥâfza*, pl. *muḥâfzât*), each having at its head a governor (*muḥâfiz*). These are: **iskenderyje** or **el iskenderyje** (Alexandria); **dumjât** (Damietta); **sawâkin** (Suakim); **es suês** (Suez); **kanal es suês** (Suez Canal), the governor of which dwells at Port-Said; and **maşr** (Cairo).

### Egypt's principal Post-Offices.

The following list embraces the sixty-five most important post-offices of Egypt, the population of each at the recent census (1897), and the provinces in which they are situated (unless they are seats of governors). Wherever an English (or Anglo-Gallican) name of the place exists it is likewise given:—

**maşr** (el qâhira), *Cairo*; 570.062.

**iskenderyje**, *Alexandria*; 319.766.

**ṭanta**, *Tanta*; **el garbyje**; 57.289.

**bôr sa'yd**, *Port-Said*; 42.095.

**asjût**, *Assiout*, *Siut*; **asjût**; 42.012.

**ez zaqâzyq**, *Zagazig*; **eş şarqyje**; 35.715.

**el manşûra**, *Mansoura*; **ed daqahlyje**; 34.997.

- dumjât**, *Damietta*; 31.288.  
**medynet el faijûm**, *Fayoum*; el faijûm; 31.262.  
**el maḥalla ek kebyra**; el ġarbyje; 31.100.  
**damanhûr**, *Damanhour*; el beḥêra; 27.236.  
**qene**; qene; 24.361.  
**šibyn ek kôm**; el menûfyje; 20.512.  
**el minje**, *Minieh*; el minje; 20.404.  
**menûf**, *Menouf*; el menûfyje; 19.726.  
**girge**; girge; 17.271.  
**es suês**, *Suez*; 17.173.  
**eg gyze**, *Ghizeh*; eg gyze; 16.820.  
**ṭaḥṭa**; girge; 16.223.  
**mallawy**; asjût; 15.471.  
**bany suêf**, *Beni Souef*; bany suêf; 15.297.  
**manfalût**, *Manfalout*; asjût; 15.215.  
**raşyd**, *Rosetta*; el beḥêra; 14.286.  
**sûhâg**, *Sohag*; girge; 13.930.  
**zifte**; el ġarbyje; 13.724.  
**esne**; qene; 13.564.  
**aşwân**, *Assouan*; en nûba; 13.005.  
**tala**; el menûfyje; 12.762.  
**myt ġamr**; ed daqahlyje; 12.260.  
**qûş**; qene; 12.646.  
**sennôres**; el faijûm; 12.579.  
**el maṭaryje**; ed daqahlyje; 12.236.  
**farsûṭ**; qene; 11.935.  
**armant**; qene; 11.869.  
**qaljûb**; el qaljûbyje; 11.680.  
**fûwa**; el ġarbyje; 11.465.

- bûs; bany suêf; 11. 347.  
abutyg; asjût; 11. 183.  
ebśawai; el faijûm; 11. 119.  
el manśyje; girge; 10. 289.  
belbês; es śarqyje; 9. 873.  
kafr ez zaijât; el ġarbyje; 9. 854.  
tema; girge; 9. 784.  
aśmûn; el menûfyje; 9. 236.  
darau; en nûba; 9. 233.  
belqâs; el ġarbyje; 9. 165.  
el faśn; el minje; 8. 935.  
banha; *Benha*; el qaljûbyje; 8. 462.  
edku; el beġera; 8. 118.  
bebe; bany suêf; 7. 815.  
es simbellawên; ed daqahlyje; 7. 757.  
er rôda; *Rhoda*; asjût; 7. 725.  
er rahmânyje; el beġera; 7. 447.  
el marâga; girge; 7. 309.  
el baljana; *Balianeh*; girge; 7. 232.  
desûq; el ġarbyje; 7. 216.  
śirbyn; el ġarbyje; 7. 194.  
aba el waqf; el minje; 7. 186.  
śabâs es śohade; el ġarbyje; 7. 183.  
el maťaˆna; qene; 7. 089.  
el badâry; asjût; 7. 038.  
luqşor, *Luxor, Thebes*; qene; 7. 018.  
samannûd; el ġarbyje; 6. 786.  
dêrût; asjût; 6. 552.  
talġa; el ġarbyje; 6. 430.

## Cities and their local Nomenclature.

In the larger Egyptian cities a broad street, or avenue, is styled a *sâri*<sup>c</sup> (as the *sâri*<sup>c</sup> *‘abdyn*, the *sâri*<sup>c</sup> *meḥammad ‘aly* and the *sâri*<sup>c</sup> *bûltq* at Cairo; and the *sâri*<sup>c</sup> *šeryf bâša* and the *sâri*<sup>c</sup> *el borša* at Alexandria). The general term for road is *sikke* (pl. *sikak*), which is properly applied, in a city, to a street of the second class, as *es sikke eg gedyde* at Cairo; an alley is an *‘atfe*; while the words *darb* and *ḥâra* signify either a lane or a city-quarter. A public square is called a *mydân*; a market or market-place is a *sûq*; a mosque is *gâmi*<sup>c</sup> (as the *gâmi*<sup>c</sup> *es sulṭân ḥasan* and *gâmi*<sup>c</sup> *el azhar* at Cairo); a church is *kenyse* (as *kenyset el ingelyz*, “the English Church;” *kenyset mâr girgis*, “the Church of St. George;” while a hotel is called *lôkanda* (*lôkandet kontynantâl*), or *ḥammâra*; and a bridge is *kubry* or *qanṭara*. These are all words which are frequently used in the addresses of letters. In the names of smaller towns or villages are often found in combination the words *kafr* (village), *‘ezbe* (hamlet), *maḥall* (place), *manša* or *mansyje* (structure), *myna* (harbor), *minje* or *myt* (village), *abu* (father), *umm* (mother), *bany* (sons). As has been stated, a considerable number of place-names take the article (*el minje*, *el maṭaryje*, *es suês*, *eg gyze*, *el baljana*, *er rôḍa*, *el isma’ylyje*). In the lists published semi-annually by the Egyptian Post-Office Department, the preposition *‘ala* means “by the way of,” or, more strictly, “to” such or such a distributing office, from

which the rural office receives its mail. The preposition *at* or *in*, with names of places, is expressed by *fy* (or, combined with the article, *fil*) as *fy maşr* (at Cairo), *fil manşûra* (at Mansoura). But it is no longer good style to put this preposition needlessly on the face of a letter.\*

### Egyptian Names of Foreign Places.

In the Egyptian tongue there are names for most of the countries (and their more important towns), which are situated in the vicinity of Egypt; but for some of the lands at a distance recourse must sometimes be had to French, English or Italian. The list which follows, though incomplete, comprises the principal portion of these geographical appellations existing in Egyptian. They are arranged in accordance with the Egyptian

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\* A few words and phrases which belong to the postal vocabulary of Egypt are here given: — *maktab bôşta*, *post-office*; *wakyl bôşta*, *postmaster*; *mustahdim*, clerk; *bôştagy*, *postman*; *waraq bôşta* (*tabi<sup>c</sup> bôşta*), *postage-stamp*; *zarf*, *envelope*; *milaff*, *wrapper*; *tazkara* (*tazkaret bôşta*), *post-card*; *ţard bôşta*, *post-parcel*; *gawâb*, *letter*; *‘inwân* (*adrês*), *address*; *gawâb misôkar*, *registered letter*; *gurnâl*, *newspaper*; *hiwâlet bôşta*, *postal money-order*; *şandûq eg gawâbât*, *letter-box*. These are used on the external faces of letters and packages: — *bi ţaraf*, *care of*; *mista‘gil* (*badûh*), *urgent*, *in haste*, *please deliver, immediate*; *jimbî‘it* (*jursal*) *li şâhiboh*, *please forward*; *jibqa fil bôşta*, *poste-restante*; *maţbû‘ât*, *printed matter*; *‘ajjinât*, *samples*. A full list of Egyptian postal terms will be found in the “*kitâb ‘an el bôşta*,” soon to be published by the association (“Society for the Education of Every Egyptian Youth”), which issues the present publication, and which is solely responsible for its contents. A still earlier production of the Society’s press—to be ready on the first of August—likewise treats of the Egyptian post. It will be an accurate catalogue of the post-offices of Egypt arranged both alphabetically and by provinces, indicating also the population of the chief towns and recording the telegraph stations. Its title is “*asâmy makâtib bôşet maşr*.” Its typography will be unusually clear and attractive.

alphabet, and are accompanied by the English equivalents : —

atyna, <i>Athens</i> .	intâkje, <i>Antioch</i> .	taflys, <i>Tiflis</i> .
arzrûm, <i>Erzerum</i> .	odessa, <i>Odessa</i> .	tambuktu, <i>Timbuc-</i>
afganistân, <i>Afghan-</i>	urubba, <i>Europe</i> .	too.
nistan.	baryz, <i>Paris</i> .	teryjeste, <i>Trieste</i> .
afryqa, <i>Africa</i> .	barqa, <i>Barca</i> .	toryno, <i>Turin</i> .
almânje, <i>Germany</i> .	başra, el, <i>Bassorah</i> .	turk, bilâd et, <i>Tur-</i>
ameryka eg ginu-	berazyl, <i>Brazil</i> .	key.
byje, <i>South A-</i>	berindyzy, <i>Brindisi</i> .	tûnis, <i>Tunis</i> .
merica.	beruksel, <i>Brussels</i> .	ţahrân, <i>Teheran</i> .
ameryka eš şima-	berûsje, <i>Prussia</i> .	ţarabzûn, <i>Trebizond</i> .
lyje, <i>North A-</i>	berlyn, <i>Berlin</i> .	ţarablus, <i>Tripoli</i> .
merica.	bany gâzy, <i>Ben-</i>	ţanga, <i>Tangiers</i> .
âsje, <i>Asia</i> .	ghazi.	gabal ţâriq, <i>Gibral-</i>
edinburg, <i>Edin-</i>	bêrût, <i>Beirut</i> .	tar.
burgh.	byryje, <i>Piræus</i> .	gadda, <i>Jeddah</i> .
izmyr, <i>Smyrna</i> .	boţrosburg, <i>St. Pe-</i>	gazâijr, eg, <i>Algiers</i> .
isbahân, <i>Ispahan</i> .	tersburgh.	gâfa, <i>Jaffa</i> .
isbârta, <i>Sparta</i> .	bortuġâl, <i>Portugal</i> .	geryd, <i>Crete, Can-</i>
isbânje, <i>Spain</i> .	bordô, <i>Bordeaux</i> .	dia.
istambûl, see stam-	bombai, <i>Bombay</i> .	gelâsko, <i>Glasgow</i> .
bûl.	bôşton, <i>Boston</i> .	gazza, <i>Gaza</i> .
iskenderuna, <i>Alex-</i>	buġâra, <i>Bokhara</i> .	hind, bilâd el, <i>India</i> .
andretta.	bulġâr, bilâd el, <i>Bul-</i>	hôleanda, <i>Holland</i> .
ifrang, *bilâd el, see	garia.	ġabaş, bilâd el,
urubba.	bulûnje, <i>Poland</i> .	<i>Abyssinia</i> .
ingelyz, bilâd el	bunduqyje, see fe-	ġalab, <i>Aleppo</i> .
(ingilterra), <i>Eng-</i>	nisje.	ġigâz, el, the <i>Hed-</i>
land.	tabryz, <i>Tabriz</i> .	ġâz.

\* The word *balad* means "town," "village," "place;" its plural, *bilâd*, is used with the signification of "country," "land," "territory," followed usually by a collective patronymic in a genitive construction: thus *bilâd el afrang* (the "land of the Franks," that is, Europe); *bilâd et turk* (the "land of the Turks," or Turkey).

hêfa, <i>Caiffa</i> .	‘adn, <i>Aden</i> .	magar, bilâd el, <i>Hungary</i> .
danemark, <i>Denmark</i> .	‘arab, bilâd el, <i>Arabia</i> .	madryd, <i>Madrid</i> .
dimişq, <i>see</i> sâm, <i>es</i> .	‘akka, <i>Acra</i> .	marâkiş, <i>Marocco</i> .
dublyn, <i>Dublin</i> .	faransa, <i>France</i> .	marsilje, <i>Marseilles</i> .
rûdis, <i>Rhodes</i> .	falaştyn, <i>Palestine</i> .	masqaţ, <i>Muscat</i> .
rûsje, <i>see</i> moskôb, bilâd el.	falamank, bilâd el, <i>see</i> hólанда.	makka, <i>Mecca</i> .
rûm, bilâd er, <i>Greece</i> .	farang, bilâd el, <i>see</i> urubba.	mâlta, <i>Malta</i> .
rûmje, <i>Rome</i> .	fâs, <i>Fez</i> .	manşister, <i>Manchester</i> .
zanta, <i>Zante</i> .	fenisje, <i>Venice</i> .	messyna, <i>Messina</i> .
zangibâr, <i>Zanzibar</i> .	fienna, <i>Vienna</i> .	meşauwa <sup>c</sup> , <i>Massowah</i> .
safaştâbûl, <i>Sebastopol</i> .	filadelfje, <i>Philadelphia</i> .	moĥa, <i>Mocha</i> .
salonyk, <i>Salonica</i> .	qaişaryje, <i>Kaisarieh, Cæsarea</i> .	môskô, <i>Moscow</i> .
sûmaţra, <i>Sumatra</i> .	qâdes, <i>Cadiz</i> .	moskôb, bilâd el, <i>Russia</i> .
stambûl, <i>Constantinople</i> .	qobroş, <i>Cyprus</i> .	murzûq, <i>Mourzuk</i> .
skutaryje, <i>Scutari</i> .	quds, el, <i>Jerusalem</i> .	munik, <i>Munich</i> .
swysera, <i>Switzerland</i> .	kabûl, <i>Cabul</i> .	nablûs, <i>Nablous</i> .
sâm, <i>es</i> (barr <i>es</i> sâm), <i>Syria</i> .	kaşmyr, <i>Cashmire</i> .	nâboly, <i>Naples</i> .
sâm, <i>es</i> , ek kebyra, <i>Damascus</i> .	kalkutta, <i>Calcutta</i> .	nâşra, en, <i>Nazareth</i> .
şikâgo, <i>Chicago</i> .	korfu, <i>Corfu</i> .	nemsa, en, <i>Austria</i> .
şyrâz, <i>Shiraz</i> .	kôbenhâgen, <i>Copenhagen</i> .	niujork, <i>New York</i> .
şêda, <i>Sidon</i> .	kurd, bilâd ek, <i>Kurdistân</i> .	warna, <i>Varna</i> .
şyra, <i>Syria</i> .	ladqyje, <i>Laodicea</i> .	waşinton, <i>Washington</i> .
şyn, <i>es</i> , <i>China</i> .	lârnaka, <i>Larnaca</i> .	wilâjât, el, el mut-tahide, <i>United States</i> .
şôfiye, <i>Sophia</i> .	lisbôn, <i>Lisbon</i> .	janbu <sup>c</sup> , <i>Yembo</i> .
şûr, <i>Tyre</i> .	liferbûl, <i>Liverpool</i> .	jaman, el, <i>Yemen</i> .
‘agam, bilâd el, <i>Persia</i> .	liforno, <i>Leghorn</i> .	jâfa, <i>Java</i> .
	londora, <i>London</i> .	



## Personal Names in Egypt.

The more common names given to children in Egypt will be found in the appended list. Both Moslem and Christian names are included. In addition to the appellations employed in families of Arabic and Coptic descent there are, of course, in use among Egyptians of foreign origin, a multitude of Greek, Syrian, Italian, French, English and other Christian names, while those belonging to Hebrew residents are drawn from all nationalities. Of the Moslem names many have their origin in the appellations of the Prophet and his companions, and in those of the great captains of the Saracenic age; and many represent qualities, as *tāhir* (pure), *zakī* (intelligent), *ṣeryf* (noble), *ḥabyb* (beloved), *laṭyf* (gentle, pretty), and *amyn* (faithful) — the last three being likewise made use of, in their feminine forms, *ḥabybe*, *laṭyfe*, *amyna*, as female names. A good number are compounds of *allah* (God), as *‘abdalla* (the servant of God) and *nī‘metalla* (God's blessing); and numerous, too, are the long compounds of which *‘abd* (slave, servant) is the first element, as *‘abdoh* (his, that is, God's, servant), *‘abdelqādir* (the slave of the powerful one, that is, of God), *abdelmalik* (the servant of the king). Of less frequent formation now than formerly are those originating in names of places (and subsequently becoming virtually family names passing on from generation to generation) — of which the present list contains few

examples — as *ḥabaşy* (Abyssinian), *buġdādy* (of Bagdad), *tanṭāwy* (of Tanta). There are also several diminutives like *ḥassūna* (from *ḥasan*), *ḥammūda* (from *ḥamid*) and the feminines *zannūba* (from *zēnab*) and *faṭṭūma* (from *fāṭime*). The names of the Mameluke period—more or less Turkish in character—such as, *ṭulūn*, *ṭūmān*, *qalāūn*, *qanşūh*, have largely fallen into disuse.

Of the Coptic names, numbers are, of course, scriptural, or taken from the calendar of saints and early fathers. Some appear in varied forms, such as *gibrājyl*, *gubrān*, *ġabrijāl*, and other variants, all signifying “Gabriel.” Long forms ending in *-ūs* like *ta-wādrūs* (Theodore) and *anṭunjūs* (Anthony) are older than the abridged forms (*anṭūn*, *tādros*), and seem to be more used in Upper than in Lower Egypt. No purely Christian names are to be found in Moslem families, but names of Moslem origin are not uncommon among the Copts.

In regard to surnames, by far the most usual ones — both among Moslems and Copts — are those made of the name of the father in a genitive construction, as *ḥanna labyb*, that is *ḥanna* (the son) of *labyb*, or *amyna ḥamid*, that is *amyna* (the daughter) of *ḥamid*.

But Moslem families, at least, often bear, what was originally simply a nickname but which has become an inherited family name, made up of the article and an adjective (sometimes a patronymic adjective). Instances of these are: *eṭ ṭawyl* (the tall), *el asyr* (the captive), *el ‘adly* (the just) with others less courteous, such as

*el ganzûry* (the rusty) and *el 'ifîs* (the untidy). Others of this class, like *es subky*, *er raşydy* (from *subk*, and *raşyd*) have their origin in names of places.

But all these appellatives seem — to a foreign observer at least — to be going out of fashion. A treatise on forenames and family **cognomens**, now in use in Egypt, is greatly to be desired. The Coptic names especially, if carefully investigated, would yield some interesting etymologies and many curious variants.

As to titles of courtesy, used in superscriptions of letters, the very common one, which answers to the Italian *egregio*, *illustrissimo* (and in some sense to our "esquire"), is *ḥaḍret* (pl. *ḥaḍrât*). In the case of Europeans, it is followed (if there be no professional or military title) by *ḥawâga* (the *signor*, the "gentleman"); in the case of educated natives *afandy* (from the Turkish, but of original Greek derivation) is the counterpart of *ḥawâga*. The title *afandy* never precedes the name; it may follow it, but its usual position is between the forename and surname, as *aḥmad afandy maḥmûd* (or, as it is customarily abbreviated, *zakaryje af. boḡtor*). In conversation, or in familiar epistolary style, we speak of a man as *aḥmad afandy* or *zakaryje afandy*, without citing his surname, just as we say in English "Sir William" or "Sir John." A professional title may follow *ḥaḍret*, as *ḥaḍret ed doktôr* (or, *ed dr.*), *ḥaḍret el ḥôga* (that is, "Monsieur le Dr.," "Monsieur le professeur"), or *ḥaḍret el qassys* (clergyman, that is "the Rev. Mr.," "le rév. père"). The word *sa'âdet* (Excel-

lency) precedes names of pashas, government ministers and other dignitaries, and its place, in regard to its context, is the same as that of *ḥaḍret*. The position, in a superscription, of *bē* (bey), a title conferred by the Egyptian authorities for meritorious service, is identical with that of *afandy*; civilly, this mark of distinction corresponds to the title of *chevalier* on the European continent. Formerly in Turkey (to which it was introduced from Persia) it was regarded as militarily equivalent to "colonel," was written *beg*, and was conferred especially on governors of cities and provinces. Hence it was then less common. Vansleb, the voyager, says that in 1671 there were 16 beys in Egypt, whose names he records; at the present time 1600 would hardly be too large an estimate. The high grade of *bāsa* (pasha), popularly considered as giving a rank at least equal to that of a general, is to be treated like *afandy* and *bē*; in the case of members of the ruling family it has the same meaning to the Egyptian mind as "prince" to the European; the title is likewise borne by members of the cabinet, by governors of provinces (*mudyryn*), and by various persons of high descent. As has been stated above it is preceded by the word *sa'ādet*. In formal letter-writing other terms of courtesy are in use, among which are *‘izzatlu afandy*, *‘izzatlu afandim*, *rif‘atlu afandy*, and so on. These are mostly adjectives (of honor) with Turkish suffixes. They are beginning to disappear, so far as Egypt is concerned.

## Names of Males.\*

aijûb, <i>Ayoub.</i>	badr.	girgis, <i>George.</i>
abadyr.	badrûs, <i>Petrus.</i>	gormânus,
abul'ela.	barsûm, <i>Barsuma.</i>	<i>Germanius.</i>
etnasjûs,	basyly, <i>Basil.</i>	gubrân, <i>Gabriel.</i>
<i>Athanasius.</i>	balamûn, <i>Philemon.</i>	gurgy, <i>George.</i>
aḥmad.	benjamyn,	guwanny, <i>Johannes.</i>
artyn.	<i>Benjamin.</i>	gabrijâl, <i>Gabriel.</i>
arsanjûs, <i>Arsenius.</i>	bišâra.	gabbûr, <i>Gabriel.</i>
armanjûs,	boṭros, <i>Peter.</i>	gaṭṭâs.
<i>Arminius.</i>	bogos.	gubrijâl, <i>Gabriel.</i>
as'ad.	boqtor, <i>Victor.</i>	harûn, <i>Haroun.</i>
amyn.	bûlos, <i>Paul.</i>	ḥabaşy.
anṭûn, <i>Antony.</i>	taufyq.	ḥabyb.
anṭûnjûs,	taufylus,	ḥasan, <i>Hassan.</i>
<i>Antonius.</i>	<i>Theophilus.</i>	ḥasanên.
andrâus, <i>Andrew.</i>	tawâdrûs, <i>Theodore.</i>	ḥassûna, <i>Hassan.</i>
eljâs, <i>Elias.</i>	tâdros, <i>Theodore.</i>	ḥalym.
ibrâhym, <i>Ibrahim,</i>	tôma, <i>Thomas.</i>	ḥamza.
<i>Abraham.</i>	tûdry, <i>Theodore.</i>	ḥanafy.
iştefân, <i>Stephen.</i>	ṭal'at.	ḥanna, <i>John.</i>
iştefanûs,	ṭanjûs.	ḥâmid.
<i>Stephanus.</i>	ṭâha.	ḥesên, <i>Hassan.</i>
işḥâq, <i>Isaac.</i>	ṭâhir.	ḥennis, <i>Johannes.</i>
iskandar,	ṭobje, <i>Tobias.</i>	ḥilmy.
<i>Alexander.</i>	gabbûr, <i>Gabriel.</i>	ḥalyfe, <i>Caliph.</i>
isma'yl, <i>Ishmael.</i>	ga'far.	ḥalyl.
iqlâdjûs, <i>Claudius.</i>	gâd, <i>Gad.</i>	ḥallâf.
imâm.	gawirgyjûs,	ḥâter.
baḥûm, <i>Pachomius.</i>	<i>Georgius.</i>	ḥâled.
badyr.	gibrâjyl, <i>Gabriel.</i>	ḥorsîd.

\* For a much more complete list of Egyptian personal names see the "kitâb 'an el bôşta" already cited. Almost the only attempt in English to treat modern Egyptian names of persons is the meagre notice in Lane's "Modern Egyptians" (edition of London 1871, i. pp. 65-66). The grammars (Spitta and Vollers) give very little, and the dictionaries still less.

danjâl, <i>Daniel</i> .	šenûda, <i>Shenouda</i> .	‘ebêdalla.
dawûd, <i>David</i> .	šuhdy.	‘erjân.
dimitry, <i>Demetrius</i> .	šukry.	‘izzat.
dimitrijûs,	šabry.	‘iffat.
<i>Demetrius</i> .	šafwat.	‘osmân, <i>Othman</i> .
dimjân, <i>Damian</i> .	šalyb.	‘omar, <i>Omar</i> .
rafâjyl, <i>Raphael</i> .	šedqy.	‘uwêda.
rafla, <i>Raphael</i> .	‘abbâs, <i>Abbas</i> .	fathâlla.
râgib.	‘abbâsy, <i>Abbas</i> .	fahmy.
rizq.	‘abdalla, <i>Abdallah</i> .	farag.
rizqalla.	‘abderraḥmân.	faraḥ.
rijâd.	‘abdelhâdy.	faraḥât.
rušdy.	‘abdelḥalym.	faryd.
zaḥary, <i>Zachary</i> .	‘abdelḥamyd.	faltaûs, <i>Philotheus</i> .
zakaryje, <i>Zacharias</i> .	‘abdelḥâliq.	fâjid.
zaky.	‘abdel‘azyz.	feransys, <i>Francis</i> .
zêd.	‘abdelqaddûs.	fûâd.
zuhdy.	‘abdelqâder.	qadry.
zuhny.	‘abdelmalik.	qâsim.
zulfiqâr.	‘abdelmegyd.	qoštandy.
saijid.	‘abdelmesyḥ.	karkûr.
sarkys, <i>Sergius</i> .	‘abdelwahhâb.	kamâl.
sa‘d.	‘abdelwâḥid.	kâmil.
sam‘ân,	‘abdennaby.	kelêb, <i>Caleb</i> .
<i>Simon, Simeon</i> .	‘abdyn.	kyrollos, <i>Cyril</i> .
sawyrîs.	‘abdoh.	labyb.
sâbit.	‘atyje.	latyf.
sâlim.	‘arafe.	luṭfalla.
sâmy.	‘azyz.	luṭfy.
sergijûs, <i>Sergius</i> .	‘afyfy.	lûqa, <i>Luke</i> .
sergy, <i>Sergius</i> .	‘aly.	matta, <i>Matthew</i> .
se‘yd, <i>Said</i> .	‘awaḍalla.	mattijâs, <i>Matthias</i> .
selym, <i>Selim</i> .	‘ârif.	mahdy.
selymân, <i>Solomon</i> .	‘âzir.	maḥmûd,
šâker.	‘âmir.	<i>Mahmoud</i> .
šeryf.	‘ebêd, <i>Obed</i> .	mas‘ûd.

maqâr, <i>Macarius</i> .	muhtâr.	nâsid.
makarjus,	murâd, <i>Murad</i> .	nâsireddyn.
<i>Macarius</i> .	mursy.	nesym.
makram.	muştafa, <i>Mustapha</i> .	ni' mân.
makramalla.	muqbil.	ni' metalla.
manşûr.	mûsa, <i>Moses</i> .	nuqûla, <i>Nicholas</i> .
meħarram.	nabyh.	nûreddyn.
meħammad,	nagyb.	wahbe.
<i>Mohammed</i> .	naħla.	wardân.
mesyħa.	nada.	wâşif.
mitry, <i>Demetrius</i> .	nadyṁ.	wyşa.
miħâjyl, <i>Michael</i> .	narûz.	ja' qûb, <i>Jacob</i> .
mişriqy.	nazym.	janny, <i>John</i> .
milêka.	naşyf.	jihje.
milâd.	naşralla.	jostos, <i>Justus</i> .
myna, <i>Mena</i> .	naşry.	jusry.
morqos, <i>Mark</i> .	na'ym.	jûsif, <i>Joseph</i> .

### Names of Females.

adamhêr.	gamyle.	za'farân.
astyra.	gimjâna.	zakyje.
asma.	gulgul.	zannûbe.
alyfe.	hana.	zênab.
amâlje, <i>Amelia</i> .	hânem.	zibêda.
amyna.	hilâna, <i>Helen</i> .	zinôbje, <i>Zenobia</i> .
anysa.	hind.	saijide.
angalyna, <i>Angeline</i> .	huda.	sakyne.
iryny, <i>Irene</i> .	ħabybe.	salma.
iskandara,	ħamyde.	sanyje.
<i>Alexandra</i> .	ħanyfe.	sysilje, <i>Cecilia</i> .
bahyje.	henêna, <i>Johanna</i> .	susâna, <i>Susanna</i> .
bady'a.	ħosna.	sukkar.
burbâra, <i>Barbara</i> .	dimjâna, <i>Damiana</i> .	sultâna, <i>Sultana</i> .
tafyda.	rifqa.	şafyqa.
terêze, <i>Theresa</i> .	zahyje.	şalabyje.
teffâha.	zaryfe.	şaddyqa.

şafyje.	fumyje, <i>Euphemia</i> .	mebârake.
şâlha.	qamar.	mingida.
şufyje, <i>Sophia</i> .	qoronfyla.	muhtâra.
°aide, <i>Aida</i> .	katryna, <i>Catherine</i> .	munyra.
°adyla, <i>Adelia</i> .	kôkab.	nabyha.
°azyza.	labybe.	nada.
°afyfe.	laţyfe.	nargis.
°êsa.	lyze, <i>Eliza</i> .	nazla.
fâtıme, <i>Fatima</i> .	lusyje, <i>Lucia</i> .	naffûsa.
fattûma, <i>Fatima</i> .	luwyze, <i>Louisa</i> .	na'yma.
fahyma.	matilda, <i>Matilda</i> .	ne'mat.
farasyna.	maryje, <i>Maria</i> .	nefysa.
faryda.	marta, <i>Marta</i> .	nigme.
farha.	marjam,	nuzha.
falamyna,	<i>Miriam, Mary</i> .	wady'a.
<i>Philomena</i> .	malaka.	warda.
fulla.	manna.	jûsifyje.

## Egypt's Postal Service.

Under the rule of Moslem Caliphs and Mamelukes, as doubtless under that of Pharaohs and Ptolemies, the monarchs of Egypt and their courtiers, like the earlier kings and their attendant nobles in Europe, made use of rapid runners for the conveyance of intelligence to and from the distant civil and military officials. Of those ancient times many traditions, tinged with the romance of the East, still exist—stories of wonderfully-trained carrier-pigeons, of information sent by flashing signals from minaret to minaret over the lowlands of the Delta, and of incredible feats of swiftness by the slender-limbed Nilotic footmen. The viceroy Meham-



mad 'Aly, who, during most of the earlier half of this century, filled so large a space in the imagination of the West, maintained organized bodies of these couriers for the transmission of his correspondence. As Egypt grew wealthier under his rule, and the number of Europeans settled on the Nile augmented, the richer classes learned to imitate their ruler's example. The foot-messengers began to be recognized as a class, and frequented certain coffee-houses both at Cairo and Alexandria, where they were always open to an engagement. In 1843 the idea occurred to an enterprising Italian, Carlo Meratti, of employing a number of these couriers, and of beginning a more systematic service between the two chief cities. Modest offices were opened in each, the chief purpose being the transmitting and receiving of European letters — so that the undertaking was known as the "European Post." There are aged men in the foreign colony at Cairo who still remember the little room occupied by the "European Post" in the Musky quarter of the city, and recall their visits to it. They often found the office empty except for a single table supporting a basket containing letters and newspaper packages. All these the visitor looked over, and carried away such as were addressed to himself, or to members of his family. There were also, in that day, foreign post-offices in Alexandria under the direction of various European governments — known as the "French Post," the "Austrian Post," the "Italian Post," and so on. These have long since

disappeared, except the "French Post," which leads a lingering life in its rather shabby quarters at Alexandria. On the death of Meratti his business passed into the hands of his nephew, Tito Chini, who associated with himself a fellow-countryman of great energy and administrative ability, Giacomo Muzzi, who opened additional offices, availing himself of all possible means of conveyance—even using the railway between Alexandria and Cairo as fast as its sections were opened. It reached Cairo in 1856. Muzzi's operations constantly extended; he received a formal government concession for ten years in 1862, but the undertaking proved so profitable that the government purchased the monopoly, three years later, on condition that Muzzi would remain as Director-General. This he did until 1876, when he resigned, and soon returned to his native-country, in which he died, at Florence, May 12, 1898, at the age of seventy-seven. His memory will long be kept green in Egypt as the real founder of its postal system. Many incidents, indicative of his activity and able management are still narrated. It is told that during one season of an extraordinarily high Nile, when communications were everywhere interrupted, his mail-carriers always arrived punctually at their stations; and there is somewhere described the astonishment of the Prince of Wales, when ascending the Nile, at receiving his mail each evening, with unfailing regularity, from Muzzi's agents, who had outstripped his own steamer. On returning to Cairo the Prince asked that he might see

such an indefatigable official, and gave Muzzi his thanks and a souvenir-ring.\*

Muzzi was succeeded by Mr. Alfred Caillard, now the head of the Egyptian customs, who was followed by Walter Halton Pacha (1880). The latter's successor is the present Postmaster-General, Saba Pasha (1887), whose reputation as an accomplished administrator has passed beyond the boundaries of Egypt. No country possesses a more complete and efficient postal service than that which he controls.

And yet there are not many regions in which a postal service has to overcome so many difficulties. In its greater part the populous places are strung for many hundreds of miles along the banks of a river, which every twelvemonth shifts its channels making even ferriage often difficult. Elsewhere the mail must be borne, in the varying seasons, across wide tracts of desert, against burning winds and blinding sand-storms, or through floods which have turned the country into a sea, menacing with destruction the slender roads of soft earth, which rise just above the waste of waters. But this is not all. The difficulties which nature has created are scarcely greater than those which the accidents of humanity, and the perverse ingenuity of man, have thrown in the way of the servant of the post. Egypt, as has been often remarked, is a mosaic

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\* Muzzi Bey introduced the pretty postage-stamps of Egypt (sphinx and pyramids), and represented the Egyptian government at the earliest and other postal congresses.

of nationalities and creeds, and a Babel of tongues. The postal employees must receive and deliver mail matter addressed in all the languages, Asiatic and European, spoken by larger or smaller groups of the population — Arabic, Turkish, Armenian, Hindustani, Greek, Italian, French, English, Maltese—and must be able to respond to enquiries in more than one of these tongues. Each one of them, in fact, must be quite familiar with three languages, namely, the chancery Arabic (the bastard Old-Arabic of the newspapers and of all official correspondence); the Egyptian, the universal idiom of the people; and either French or English. But not a few are able to speak, in addition, Italian, and some know both French and English.

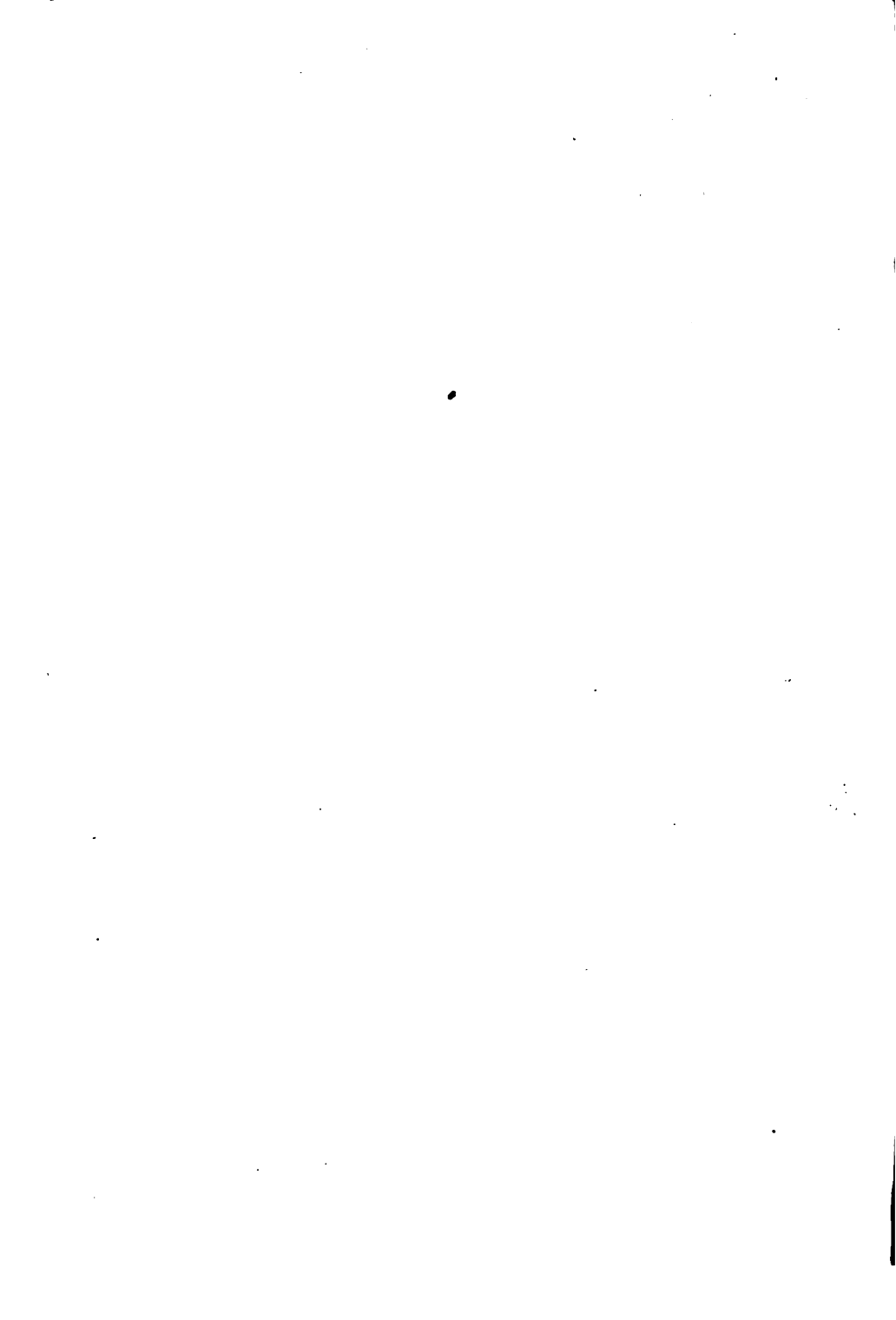
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### **Some Statistics.**

The number of main post-offices (or those receiving their mail matter direct) in Egypt, on May 1, 1898, was 317. In addition to these there were 23 branch offices in the large towns. The number of postal stations, or rural post-offices (served from distributing offices), was 462 — making the total number of offices 802. The General Administration is in Alexandria. There are handsome post-office structures — with every modern convenience — in Alexandria, Cairo, Assiout, and other important centres, and all the largest cities have a perfect letter-carrier system.

According to the most recent report of the Postmaster-General the total number of letters, postal-cards, registered articles, journals, commercial papers, samples, and government documents sent through the Egyptian post-office in 1896 was 16,510,000. The number in the same categories (except government documents) sent abroad was 3,190,000 and the number received from abroad, 4,410,000. The amount of money transmitted by post in Egypt was 15,900,000 Egyptian pounds (the Egyptian pound equalling twenty shillings six pence English). The amount sent abroad by postal money-orders was 211,000 Egyptian pounds; that received from abroad, 37,000 Egyptian pounds. The number of parcels by the parcel-post — that most useful postal branch — sent in Egypt was 153,000; of those sent abroad, 46,900; of those received from abroad, 85,000. The expenses of the Postal Administration in 1896 were 93,592 Egyptian pounds; its receipts were 114,749; leaving a profit for the Government of 21,157 Egyptian pounds. In this is not included an amount of 41,000 Egyptian pounds representing the cost of government correspondence and other government items, sent free over the postal routes. The increase in the number of offices, of all grades, since 1896 is 91.

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husüsy.

hadret el hawäga Edward Milner,

fy maktab kük,

asjüt,

masr.

jilba sähiboh.

hadret iskandar bē batros,

el läkanda ek kebyra,

landora,

ingilterra.

bi taryq berindyxy.